Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

FROM THE MONTHLY REPOSITORY.

LINES ON A LILLY.

O pause, and hail *the Lilly's* God*,
The Guardian of the flower;
His sun-shine warm'd its native sod,
His love distill'd the gentle shower,
And bade it grace its summer bower.

Ere earth had borne the beauteous child,
He wove its light in gloom;
He screen'd it from the whirlwind wild,
Of snow and silver wrought its bloom,
And fill'd its chalice with perfume.

Pause, then, and think—shall *He*, the Power
Who smiled upon its birth,
Oh, shall she Guardian of the flower
O'erlook, as things of meaner worth,
The ways, the wants of life on earth?

No, never can our God forget
To bless his human reign;
The Star of Love can never set—
And guilt, and tears, and blood are vain
Its fire to quench, its light to stain.

Then, stranger, turn thee to the world,
And live a lilly there—
Thy breast, like hers, to Heaven unfurl'd,
Thy fame as pure, thy life as fair,
Thy mem'ry like her perfumed air!

So shalt thou rest in earth like her,
[Prophetic Mercy saith,]
Till Spring the wintry trance shall stir,
And whisper, with elysian breath,
The spell that wakes the blooms of death.

* The three first verses are allusive to the beautiful "Consider the lillies," &c. of our Lord.

NOTICES OF MRS BARBAULD.

Whatever relates to this distinguished individual, the ornament and glory of her sex, must be interesting to all who love and honor purity of moral sentiment, or who are patrons of a chaste and elegant literature The edition of her works lately published in two 8vo vols. with a memoir by Lucy Aikin, has been reviewed in the Monthly Repository for August.

MRS BARBAULD'S (says the reviewer,) is an unsullied and honored name in English literature. She took a high rank amongst our writers the moment she appeared before the public, and from this she never decended. It was her rare felicity to excel equally in verse and prose. The republic of letters justly appreciated her talents and taste, and she maintained a due respect for the world and for herself, and sent forth no hasty composition. Her friends and admirers were wont to regret that her exhibitions as an author were like angel-visits, "few and far between;" but they may now derive pleasure from the reflection, that she did enough to establish a lasting fame, and that nearly all her productions are classical.

In allusion to the infrequent appearance of her publications, Miss Aikin has said in her Memoir,—

"The small bulk of the writings of Mrs Barbauld, compared with the long course of years during which she exercised the pen, is a sufficient proof that she offered to the public none but the happiest inspirations of her muse, and not even these till they had received all the polish of which she judged them susceptible. To a friend who had expressed his surprise at not finding inserted in her volume a poem which he had admired in manuscript, she well and characteristically replied, 'I had rather it should be asked of twenty pieces, why they are not here, than of one why it is.'"

With a sound and vigorous understanding, (continues the reviewer) Mrs Barbauld united an exquisite perception of the right and true in character and conduct, a richly cultivated mind, and a playful but chaste imagination. She had formed herself as a writer upon a pure English model. She was not ashamed to admire Addison, Pope and Dryden; she equalled the two first in their terseness and eloquence, and she sometimes reminds us of the fervid genius of the last.

Of Mrs Barbauld, more than of almost any other writer, it may be said in praise, that her fine character appeared in all her works. She is not only a moral writer—all her writings have a direct moral tendency. Her muse was consecrated to piety, and very many are there who have been bettered while they have been delighted with her verses. What Lord Lyttleton said, with truth upon the whole, of Thomson, may be said, mutatis mutandis, with perfect truth of her, that her works contained

No line which, dying, she could wish to blot.

The singular advantages which Mrs Barbauld enjoyed in early life were improved to the best advantage.

"That quickness of apprehension," (says Miss Aikin,) "by which she was eminently distinguished, manifested itself from her earliest infancy. Her mother thus writes respecting her in a letter which is still preserved: 'I once, indeed, knew a little girl who was as eager to learn as her instructers could be to teach her, and who at two years old could read sentences and little stories in her *wise book*, roundly, without spelling, and in half a year more could read as well as most women, but I never knew such another, and I believe never shall.'

"Her education was expressly domestic, and principally conducted by her excellent mother, a lady whose manners were polished by the early introduction to good company, which her family connexions had procured her; whilst her mind had been cultivated, and her principles formed, partly by the instructions of religious and enlightened parents, partly by the society of the celebrated Dr Doddridge, who was for some years domesticated under her parental roof."

The following is Mrs Aikin's description of Mrs Barbauld at the age of fifteen.

"She was at this time possessed of great beauty—distinct traces of which she retained to the latest period of life. Her person was slender, her complexion exquisitely fair, with the bloom of perfect health; her features were regular and elegant, and her dark blue eyes beamed with the light of wit and fancy."

In the school establishment at Palgrave, by the husband of Mrs Barbauld, and in which Mrs B. assisted, there were two of the earliest pupils, who possessed distinguished abilities. These were William Taylor, Esq. and Frank Sayers, M. D. both of Norwich. Mr Taylor, in the biographical notice prefixed to the collective works of Dr Sayers, has the following remark:

"Among the instructions bestowed at Palgrave, Dr Sayers has repeatedly observed to me, that he most valued the lessons of English compositions superintended by Mrs. Barbauld. On Wednesdays and Saturdays, the boys were called in separate classes to her apartment; she read a fable, a short story, or a moral essay, to them aloud, and then sent them back into the school-room to write it out in their own words.—Each exercise was separately overlooked by her; the faults of grammar were obliterated, the vulgarisms were chastised, the idle epithets were cancelled, and a distinct reason was always assigned for every correction; so that the arts of enditing and of criticising were in some degree learnt together. Many a lad from the great schools, who excels in Latin and Greek, cannot write properly for want of some such discipline."

Mrs Barbauld's Hymns in prose for children were written for a class of almost infant pupils, whom she had been induced to receive under her particular attention. Thomas Denham, Esq. "now a distinguished member of the legal profession, and of the House of Commons," and also Sir William Gell, "the zealous explorer of the plan of Troy," were of the number.

The biographer of Mrs Barbauld informs us, that her share in Dr Aikin's justly popular work for children, "Evenings at Home," was less than has been generally supposed. She gives the following as a correct list of the articles in that work furnished by Mrs B.

Of the ninety and nine pieces of which it consists, fourteen only are hers, viz. The Young Mouse; The Wasp and Bee; Alfred, a Drama; Animals and Countries; Canute's Reproof; The Masque of Nature; Things by their Right Names; The Goose and Horse; On Manufactures; The Flying-fish; a Lesson in the art of Distinguishing; The Phœnix and Dove; The Manufacture of Paper; The Four Sisters.

The following description of "the closing days" of Mrs Barbauld is from Miss Aikin's Memoir.

"No incident worthy of mention henceforth occurred to break the uniformity of existence. She gave up all distant journeys; and, confined at home to a narrow circle of connexions and acquaintance, she suffered life to slide away, as it were, at its own pace,

Nor shook the outhasting sands, nor bid them stay.

"An asthmatic complaint, which was slowly undermining her excellent constitution, more and more indisposed her for any considerable exertions either of mind or body; but the arrival of a visitor had always the power to raise her from a state of languor. Her powers of conversations suffered little declension to the last, although her memory of recent circumstances became somewhat impaired. Her disposition—of which sensibility was not in early life the leading feature—now mellowed into softness, pleasingly exhibited

Those tender tints that only time can give.

Her manners, never tainted by pride—which with the baser but congenial affection of envy was a total stranger to her bosom—were now remarkable for their extreme humility; she spoke of every one not merely with the candour and forbearance which she had long practised, but with interest, with kindness, with an indulgence which sometimes appeared but too comprehensive; she seemed reluctant to allow, or believe, that any of her fellow-creatures had a failing, while she gave them credit gratuitously for many virtues. This state of mind, which, with her native acuteness of discernment, it must apparently have cost her some struggles to attain, had at least the advantage of causing her easily to admit of such substitutes as occurred for those contemporary and truly congenial friendships, in the course of nature, were now fast failing her."

"A gentle and scarcely perceptible decline was now sloping for herself the passage to the tomb; she felt and hailed its progress as a release from languor and infirmity, a passport to another and higher state of being. Her friends, however, flattered themselves that they might continue to enjoy her yet a little longer; and she had consented to remove under the roof of her adopted son, that his affectionate attentions and those of his family might be the solace of every remaining hour. But Providence had ordained it otherwise; she quitted indeed her own house, but whilst on a visit at the neighboring one of her sister-in-law, Mrs Aikin, the constant and beloved friend of nearly her whole life, her bodily powers gave way almost suddenly; and, after lingering a few days, on the morning of March the 9th, 1825, she expired without a struggle, in the eighty-second year of her age."

To her high praise it is said—"She passed through a long life, without having dropped, it is believed, a single friendship, and without having drawn upon herself a single enmity, which could properly be called personal."

The following remarks relating to the religious character and principles of Mrs Barbauld are from the reviewer of Miss Aikins's Memior.

Although we are far from wishing that this Memoir of Mrs Barbauld had been a confession of faith, either her own or her biographer's, we may be allowed to express our regret that her character as a christian is not made more prominent, and that her general views of divine truth are not more precisely delineated. Her belief in the christian revelation, her trust in a merciful Providence, and her attachment to the opinions of the liberal Dissenters, are apparent in her Works; but her admirers cannot check the desire of knowing the whole history of her mind, in relation to these momentous subjects. Her judgment upon the leading theological and moral questions that were agitated during the eventful period of her life must have been worthy of record; and the statement would we are persuaded, be a new and valuable testamony on behalf of those principles of christian truth, that most highly exalt the benevolence of the Divine character, and wisdom, and equity of the moral government of the universe. In a work against the Unitarians that was once popular, whatever be the estimation in which it is now held, Mrs Barbauld is alluded to as one of their writers and is charged with a saying to their disparagement; the charge is, we have reason to believe, entirely groundless;* but its being made is a proof of the importance attached to her opinions; and the denomination amongst whom she is thus placed, by an angry polemic, in order to serve a purpose, will ever be proud to appeal to the sanction of a writer, who yields to few that have earned for themselves a name in English literature and who is preeminent amongst female authors. She indeed was not a controversisl Unitarian, but there are passages in her works which express, and that not feebly, her dislike of the system of theology received as orthodox; and the spirit of all her compositions, whether in verse or prose, is congenial with a rational and benevolent scheme of religious doctrine.

We are told by Miss Aikin that Mrs Barbauld composed at different periods a considerable number of Miscellaneous pieces for the instruction and amusement of young persons, especially females. These pieces, we are happy to learn, will appear in a separate form at the close of the year.

A beautiful and affecting Memoir of Mr Barbauld, written by Mrs B. was inserted in the Monthly Repository vol. III, p. 706. &c. On this melancholy subject (says the Repository,) are now published for the first time (vol. I. pp. 224—226,) the following verses, which no one can read without emotion. They exhibit the fervor of poetry, without its fiction. The first, fourth and last stanzas are the effusions of unmingled "bitter grief."

"DIRGE:

Written November, 1808.

PURE Spirit! where art thou now?
O whisper to my soul!
O let some soothing thought of thee,
This bitter grief controul!

'Tis not for thee the tears I shed,
Thy sufferings now are o'er;
The sea is calm, the tempest past,
On that eternal shore.

No more the storms that wrecked thy peace
Shall tear that gentle breast;
Nor Summer's rage, nor Winter's cold,
Thy poor, poor frame molest.

Thy peace is sealed, thy rest is sure,
My sorrows are to come;
Awhile I weep and linger here,
Then follow to the tomb.

And is the awful veil withdrawn,
That shrouds from mortal eyes,
In deep impenetrable gloom,
The secrets of the skies?

O in some dream of visioned bliss,
Some trance of rapture, show
Where on the bosom of thy God,
Thou rest'st from human wo!

Thence may thy pure devotion's flame
On me, on me descend;
To me thy strong aspiring hopes,
Thy faith, thy fervors lend.

Let these my lonely path illume,
And teach my weakened mind
To welcome all that's left of good,
To all that's lost resigned.

Farewell! with honour, peace and love,
To thy dear memory blest!
Thou hast no tears for me to shed,
When I too am at rest.?'

* We allude to the late A. Fuller's "Calvinistic and Socinian Schemes Compared," in which is attributed to Mrs Barbauld the remark, that "Unitarianism is the frigid zone of Christianity."

RAMMOHUN ROY.

But few of the reading public, either in this country or in England, can now be ignorant of the talents and character of this distinguished Asiatic. By the Unitarian Community at least, his high merits as a man and a scholar are duly appreciated in both countries. It is gratifying to learn that he is also "regarded with respect and admiration in India, by impartial persons,"—and that the violent attack upon him, by the Baptist missionaries, on account of his work, called "The Precepts of Jesus," &c. (consisting entirely of extracts from the preceptive parts of the New Testament,) is viewed with disapprobation and astonishment in India, even by those who do not accord with him in his religious speculations.

The Editor of the India Gazette, (a paper published at Calcutta, and devoted to the constituted authorities,) inserted in his journal, sometime in the last year, an article from the Calcutta "Unitarian Repository," on the controversy between Rammohun Roy and the Baptist Missionaries. This article was accompanied, in the Gazette, with the following candid and independent editorial remarks.

"Though there are many points of discussion which in the every day business of life we must unavoidably pass over—still we would fain as much as in us lies, keep the rule in view, of Quicquid agunt homines nostri farrago libelli.

"On this principle alone we should have deemed it our duty to have submitted to our readers, the article which forms our principal *Asiatic* selection for this day's number; we have, however, been swayed by reasons of a higher nature than that to which we have alluded. The article in question is entitled to great consideration, with reference to the history of the human mind in the East.

"Though hitherto we have not in our paper, in any detailed manner, adverted to the labors of that distinguished Native, RAMMOHON ROY—still, we have been no disinterested spectator of them. We say distinguished, because he is so among his own people, by caste, rank, and respectability; and among all men he must ever be distinguished for his philanthropy, his great learning, and his intellectual ascendancy in general. As a man who has cut no mean figure in the republic of letters, and in the walks of philosophical inquiry, we have a right thus publicly to mention RAMMOHUN ROY; and it is necessary that we should claim this right, lest it might be deemed indelicate in us to refer too pointedly to a person whose great modesty of itself is an evidence of high genius, and certainly enhances its gift.

"RAMMOHUN ROY is pretty well known to the public in general, by his benevolent efforts to abolish the abominable practice of widow-burning. What effect his writings to that end may have produced, we have no certain criterion of judging. If concremation of the living has not very apparently decreased since his works, exposing the absurdity and wickedness of the practice, appeared, let us not hastily infer from this that they have *not* produced effect somewhere. Let us rather consider the immense field of mind over which the seed was to be strown by one single unassisted hand. In a population of one hundred millions, a single individual arises to stay, if possible, a destroying angel of darkness that scatters misery over the land. In such a population a hundred lives saved in course of a few years would hardly be noticed; yet what an object the saving of *one* life must be to the philanthropist! That RAMMOHUN ROY'S writings have been the means of saving some lives we doubt not, for we understand that there are now *many* respectable Natives convinced by his arguments; and it is not to be questioned but this conviction must be beneficial, is on the increase, and must in its increase weaken the bonds of superstition and murderous custom, and set their captives free. For our own parts, we regret extremely that these writings were not spread forth among the people as much as possible. It is, however, impracticable for one man to give sufficient currency to them. Were a committee of wealthy Natives to take the subject into consideration, much good might be effected; and we cannot help thinking that Christian Missionaries might do as much good by republishing and distributing the appeals against these human sacrifices, as by doling out tracts upon doctrinal and practical* Christianity which the Natives wont read, or, which reading, fail to move them a jot from the religion of their fathers.

"In addition to his efforts to put a stop to a most horrid practice, RAMMOHUN ROY endeavored to improve the moral condition of his countrymen, by making them acquainted with the sublime ethics of the Christian system. Whatever might have been his ideas respecting the mysteries of Christianity with reference to its Founder and his miracles, he appears to have held only one opinion respecting his precepts. He, and so must every one who studies them, considered them as incorporating the best system of moral law ever delivered to mankind. Accordingly, he selected out of the sacred books which contain his history, as it has come down to our times, *The Precepts of Jesus*, and under that title he presented them to his countrymen without gloss or comment; leaving them to produce that effect which in the end they must produce on every mind not entirely and obstinately blind to the truth. The circumstance of his having thus published for his countrymen the *precepts* alone of Jesus Christ, drew our compiler into the vortex of a controversy, which whatever other effects it may have caused, still further exhibited the acuteness of his mind, the logical power of his intellect, and the unruffled good temper with which he could argue.

"The article to which we referred at the commencement of these desultory observations gives a general summary of the controversy in question. To it, therefore, we would direct the attention of our readers; and to those who have not in their hand the writings of RAMMOHUN and his opponents, the exception in question must be acceptable. It is taken from the last number of the *Unitarian Repository*, an unostentatious little periodical published in this city.

"So far as we can understand, the strictures of the Reverend Editor of the Repository are candidly and dispassionately written. As to Unitarian or Trinitarian questions or other speculative points of doctrine, we have here nothing whatever to do with them. We studiously avoid giving any opinion at all on these heads; but we owe it to common sense and the cause of truth, to declare, that we entirely coincide in the Reverend Editor's opinion respecting the attack on RAMMOHUN, which really appears to us to have been about as injudicious and weak an effort of officious zeal as we ever heard of. The effect of that was to rouse up a most gigantic combatant in the theological field—a combatant who, we are constrained to say, has not yet met with his match here."

* We presume the Editor of the Gazette here refers to the *ceremonial* practices upon which some are disposed to lay so much stress.—Ed. of U. R.

GENEVESE UNITARIANS

In the Critical Synopsis of the Monthly Repository for Aug. 1824, we have the following remarks in allusion to the controvesy between Rev. J. P. Smith, and Prof. Cheneviere, on the state of religion in Geneva.

On the whole, it is not to be regretted, that this buz has been excited about the Genevese Unitarians. We cannot doubt that it will do them good. It is

a most blessed thing in this world to be able to count a few enemies, and to have one's pure mind stirred up, not only by way of remembrance, but by way of annoyance. I hope that Calvinists and Trintarians will never let us quite alone on this side of the grave. We are so good natured, we have so much confidence in the great purposes of Providence, we have so much reliance on the better things in human nature, we have seen such deplorable effects from over-heated zeal, that perhaps our tendencies lie too much towards coldness and apathy. The late efforts of meddling travellers at Geneva, so far from giving Orthodoxy a large and firm footing there, will only cause Unitarianism in that and perhaps other quarters to look to itself, to repair some possible defects, which long security may have suffered to steal in, and ere long to shine forth with renovating beauty, excellence, and power.

CHRISTIAN REGISTER.

SATURDAY, NOVEMBER 19, 1825.

INTERMEDIATE SCHOOLS.

A writer in Tuesday's Courier, under the signature of R. Y. has done us the honor to notice some hasty remarks of ours, in a late number of the Register, on what we ventured to call "Intermediate Schools."—In our remarks on this subject we proceeded on the principle that the necessity of some provision for the education of the class of children alluded to, arose chiefly from the truantship of the pupils from the primary schools. We had been accustomed to think, with R. Y. that the non-attendance of children was more often the fault of parents than of children. But having been assured of the contrary, by those who have had good opportunities of learning the general state of feeling among the parents of this class of children, we laid the more stress on the evil of truantship. Our informant may have been deceived.—That very much of this ignorance and delinquency of children is attributable to parents, we question not.—Nor is it less clear, in our mind, that something should be done to prevent it, by ascertaining who the parents are that neglect to send their children, as well as who the children are that neglect attendance. *Ignorance* and *vice* are nearly allied and are generally found together. A wise and benevolent system of police will seek as much the prevention as the punishment of crime. If any better plan can be devised, (and we doubt not there may,) than that which occurred to us, and which, with too little reflection perhaps, (from the necessary haste in which the article was prepared,) we ventured to suggest, then let it be produced and carried into execution.

R. Y. objects to the plan of *a* "Deputy Catchpole for the Literary Department." He appears to think *one* insufficient. He suggests as an improvement, that a "Committee of the scholars" be appointed, not only to detect truantship, but as spies on the general conduct of their fellows out of school! A "Committee" of "Deputy Catchpoles for the Literary Department!!"

But our object in writing, is not, victory in argument with a coccealed adversary,—but *truth*, and the *good of the community*. Setting down therefore the "notions" of R. Y. as about a balance for our own "notions," and passing by, as well his compliments as his sneers, we proceed to consider briefly, the last half of his remarks, regarding the *expediency* of "Intermediate Schools."

The correspondent of the Courier considers the proposed schools of very questionable expediency.—We are told, in the first place, that there are very few children who will be benefited by these schools, and secondly that the establishment of such schools would increase the remissness of parents in sending their children to the primary schools at a proper age.

To the first objection we can reply only by expressing our *opinion*, and as this is the kind of argument used by R. Y. we suppose it should be allowed to neutralize *his* till he produces a better one. That there should be, in a city of fifty thousand people, very many children of both sexes, who are *growing up* in ignorance, and thus becoming prepared for crime, is no matter of surprise. That there *are* many such, we cannot for a moment doubt, and we believe this opinion is supported by the decided expression of public sentiment.

The other objection of R. Y. is, in our opinion, the only one which has any weight or deserves any serious notice. It is the *expense* and the *danger* of these schools. In relation to the expense, R. Y. himself very justly remarks, that this, "is not a criterion by which its expediency should be tested; for money, *judiciously* applied for purposes of education, is money well invested." The *danger* then, is the only further objection,—the danger that parents, relying on the possibility of having their children instructed in the school for the ignorant classes, will neglect to send them at a proper age to the primary schools.

There is some plausibility in this argument, and therefore it should be carefully examined, that, if just, it may stand in its full force against an injurious innovation; or, if without force, that its fallacy may be detected, and its influence against an important improvement in our school system, be prevented.

Whatever weight this argument may seem to have at first, it vanishes on examination. The truth is, as far as our experience extends, that the children who are to be benefited by these schools, (with the exception of those who have been unfortunately detained from school through sickness,) are either unmanageable and truant boys, or the children of those who have no wish or intention to send them to school at any time.

That there are and will be, in every large city, very many vicious or thoughtless parents, who not only do not send their children to school, but who oblige them to stay from school, is too evident; but that parents who care at all for the education of their children, or who design that they shall at any time be instructed, should neglect sending to the Primary Schools, when they are too young to be useful at home—and intend to send them to the Intermediate Schools, at an age when they may be wanted at home, is altogether improbable. In addition to this circumstance, there is the consideration that it will always necessarily be, in some degree disreputable, for children who have belonged to the city, who have enjoyed health, and had decent apparel, to be excluded from the primary schools for their ignorance.

These considerations satisfy us that little danger need be apprehended, of the nature suggested by R. Y. from the establishment of the schools in question.

But it is scarcely necessary to use an argument on this subject, for the correspondent of the Courier admits that *one* school of this kind may not be inexpedient for the benefit of children who remove to the city from abroad. *One* school is all we would ask for ourselves, at first. But if children, as R. Y. admits, "should not be suffered to grow up in total ignorance," why should we, and on what principle of justice or reason can we exclude the home-born, who, not through their own fault, are ignorant, while we give place to the stranger. Reason, humanity and good policy all demand that there be no distinction.

The plan suggested by R. Y. of instructing these children in separate rooms, attached to the Grammar schools, and by the aid of monitors from the Grammar schools, might perhaps succeed, though we think it would be attended with too much trouble and embarrassment to the principal school. Besides, this class of pupils generally need the constant presence and the steady and strong hand of a *Master*.

But if no better plan than this can be effected, let this be adopted. At any rate, let *some plan* be devised to prevent a large number (the number cannot be small in any of our large cities) of children from growing up in ignorance; since, by being thus excluded from all prospect of rising in the world, they will scarcely fail to consort with the low and the vicious, and to become a scourge and a curse both to themselves and to society.

In relation to the attractiveness of our schools we had no suspicion, and regret if our remarks led others to suppose we had, that our schools were not well conducted, and as attractve as any other schools conducted on the old plan. We expressed ourselves, perhaps, with too much strength, in relation to the Lancasterian system of instruction. No candid person, we think, can read our remarks and impeach us of attaching blame, either to our instructers or our city authorities. We felt, and still feel that too little patience has been exercised by our citizens as a body, in investigating the merits of the Lancasterian system, and our wish was to call attention to the subject.

We make no reply to the suggestion of R. Y. that we bring it against our instructers as a "reproach," that they do not render their schools, "perfectly congenial to the taste and feelings of inveterately vicious and idle children." The suggestion is too manifestly unjust to be approved, upon reflection, even by its author. The concluding paragraph of R. Y. is equally unjust to us, and unworthy of himself. He cannot but be conscious that he has put into our mouth what we did not say, and given a coloring to what we did say, which no candid reader of our remarks would recognize, and which no fair disputant would think of justifying to himself.

It is understood that the Rev. Dr Payson, of Portland has received an invitation to become the Minister of the new church lately established in Hanover Street in this city. A discussion of some warmth has been carried on for a few weeks past in the Portland Mirror, in relation to the translation of Ministers from one church to another. This discussion undoubtedly had reference to the case of the gentleman named above. It is a question of no little interest, and is one which, it appears to us, is likely to be hereafter brought more often under consideration than formerly. Many arguments of weight may be adduced on each side of the question; but, after all, we think, that in each individual case, it must be left to best judgment and sense of duty, of the individual concerned, in view of all the circumstances of the particular case.

We have just received a copy of a Sermon on the Introduction to the Gospel of St John, by the Rev. Samuel Gilman, of Charleston, S. C. a notice of which will appear in our next.

We understand that the new society at North-Bridgewater, is in quite a prosperous state. A lot for a church has been given by a few generous individuals, and the contracts for the building are all made. The house is to be constructed with a doric front, like the new church at Northampton, agreeably to a plan drawn by Mr Willard, a gentleman known in this neighborhood as a skilful architect. It is expected that the foundation will be laid before winter, and that the church will be completed as early as practicable in the ensuing season. The Rev. Mr Storer who has ministered to this society with great acceptance during the season past, continues to supply them.

The Missionary a religious newspaper published at *Mount Zion*, Geo. was discontinued on the 17th ultimo. "The plain, blunt and honest truth is this," says the Editor, "the expenditures of the establishment have ever been greater than its receipts." This paper, so far as our observation has extended, has generally been conducted in a gentlemanly and christian-like manner and we are sorry to see it in its "mortal agony" departing so widely from its usual course. It is not our disposition to trample upon the fallen or to speak ill of the dead—*Nil de mortuis nisi bonum* is our motto, and however deserving animadversion the following extract from the Editor's closing address may be, we shall pass over it in silence, after assuring the editor and the sect in whose cause he has been engaged, that we have no enmity towards either. It is not the venom contained in the "dying speech" of the Missionary but the intelligence it conveys that has induced us to make the following extract. We are happy to perceive the progress of Unitarianism in the good state of Georgia. We trust that "Northern Unitarians" after the epithets and denunciations that have been bestowed upon them by their own kindred and household, will not be frightened to find themselves classed with heretics and Universalists by their brethren "at the South." We hope that the effort to establish a paper at Milledgeville will succeed—at any rate we will advise the seers and singers of "Mount Zion" to attune their voices for the "dirge."

"We the more deeply regret the circumstances which have led to the suspension and probable discontinuance of this paper, from the particular conjuncture at which it happens. A prospectus is already issued, and great efforts we understand are making, to establish at Milledgeville, a Paper, whose avowed object is the diffusion of Universal and Unitarian sentiments; and of course to counteract the influence of those doctrines which a vast majority of the Christian people at the south hold *precious*. If such an establishment can gain a foothold here, it will find enough in the zeal and resources of northern Unitarians to give it countenance and support. Hitherto the churches of the south have been comparatively pure as it relates to this heresy; and in proportion as efforts are made to introduce this most deadly poison to vital piety, in a still greater proportion ought efforts to be made to guard against it, and to build up the churches in the most holy faith. If the churches should now slumber when the enemy threatens to invade, they may awake to sing their final dirge."

EVANGELICAL MISSIONARY SOCIETY.

The popularity and usefulness of this institution is yearly increasing. The following is a statement of the sums contributed to its funds, during the past year.

Oct.	Hon. T. H. Blood, life subscription	10 00
"	Subscribers in Concord	12 00
"	Church in Concord, by Rev. Dr Ripley	15 00
"	Ladies Cent Society in Concord	6 12
Nov.	Rev. F. Parkman, a donation	50 00
"	Female Cent Society in Worcester, by Rev. Dr Bancroft	25 46
Dec.	First Congregational Society in Waltham by Rev. S Ripley	35 00
1825.		
Jan.	Rev. C. W. Upham of Salem, life Subscription	20 00
"	Balance of Subscriptions in Society in Federal Street for 1824	48 00
Feb.	Evangelical Treasury of 2nd Church in Boston	50 00
"	Princeton Auxiliary Evangelical Miss. Society by Rev. S. Clarke	15 00
April.	N. Andover, by Rev. Bailey Loring	25 00
May.	Rev. J. White, of Dedham, contribution	8 50
"	Contributed at the Annual Meeting	97 26
"	Ladies of the North Church in Salem	50 00
May.	Female Aux. E. M. S. of 1st Church in Salem	38 00
June.	Princeton Female Benevolent Society, by Rev. S. Clarke	16 34
Aug.	From the West Church in Boston, by Rev. Dr Lowell	94 00
Sept.	Ladies of 2d Church in Springfield, by Rev. Mr Peabody	30 00
"	Subscriptions for 1825 from the New South Church	90 20
"	Subscriptions for 1825 from the Church in Fed. Street	122 00
Oct.	Evangelical Treasury of Second Church, Boston	100 00
Nov.	Collection at Semi-Annual Meeting	56 12
"	General Subscriptions	28 33
"	Social Circle of young Ladies in Northborough	10 00
"	Worcester Association	20 00

We cordially reciprocate the following catholic and enlightened sentiments expressed by the Editor of the Christian Watchman, in his paper of the 11th inst. These remarks were probably made in reference to the general spirit of two late publications, from which appropriate extracts were furnished in the same number of the Watchman. We allude to the "Appeal to Liberal Christians, for the cause of Christianity in India," and to the late Sermon of Rev. Mr Brazer of Salem, before the "Society for promoting Christian Education, in Harvard University."

There are some things which characterize the present day, that deserve a grateful notice. One is, a freedom from personal and bitter invective in religious controversy. When by the force of argument, a polemical writer is fairly beaten to his own conviction, we do not find, that for the unworthy purpose of blinding his partisans to the light of reason, he vents his spleen in the keenness of reproach. Such a course is known to be so evidently wrong, that the man who should adopt it would immediately become the victim of general contempt. Rather, if he have not the courage to acknowledge his error, he has generally the prudence to remain silent, well knowing that an enlightened community will not be duped by the low arts of sophistry.

Another particular to which we would allude is, a spirit of candor amongst men of different theological opinions; or in other words, a readiness to concede, that though an individual may have embraced an error in morals or in religion, yet there may still exist in that man so high a degree of true greatness of mind, as that he may be fairly considered to be honest even in his errors. And the presentation of the truth to him, in some particular point of view in which he has not been accustomed to see it, may be attended with the happiest effects. Now the advantages of such a catholic spirit are immensely great. They encourage him who has the clearest perception of the best principles, to make them as plain as possible to the minds of others; and to do this with such a disposition of meekness and kindness, as shall carry evidence to those who labor under any misapprehension, that victory is not the object labored after, but the noble end of uniting the wise and the good. A union of this character is of vital importance to the cause of God; but the conquests of some of the most valiant defenders of the truth, if their motives are not purified by the grace of God, may be merely personal.—In fact, the triumphs of an individual are wholly disconnected from the grandeur of the object to be accomplished by a cordial concentration of the moral weight of the friends of God. Whilst the latter is worthy of all the energies of the most eminent saint, the former is but the little selfish interest of a feeble worm.

This spirit of candor, whilst it affords the best incitement to the man who is qualified to exhibit the evidence and the beauty of truth, has a highly valuable influence on the feelings of him, who may have misapprehended that evidence. The candor of one, who gives the most full attestation that he is kindly laboring to enlighten us, is well calculated to gain an equally candid attention. We feel more disposed in such a case to listen to an argument, and to let it pass in our minds for its full value. Whilst we see one divested of party zeal and bitterness, we may catch the inspiration of his genius, and be moulded into his image.

The light in which the subject of Missions to the heathen is now viewed, compared with the manner in which the same work was considered but a few years since, is a proof to our minds that a very decided revolution is operating on the intellect of very many wise and observing men. They cannot and they do not resist the fact, that it is our duty to impart the lights of science and of Christianity to the heathen. They know the deplorable state in which a large portion of the world is now involved, and they see that some good has been actually effected by exertions to enlighten and to save it. Like honest men, they are beginning to acknowledge these convictions; and we hope the time is not distant when their influence will be decidedly felt in spreading abroad the true knowledge of our God and Saviour.

Original Communications.

FOR THE CHRISTIAN REGISTER.

Mr Reed.—In "the history of the discovery of America; the landing of the forefathers, and the engagements with the Indians, by Rev James Steward, D. D." I find the following account of the origin of our New England *Thanksgiving Day*, which I wish you would insert, and inquire if the author is correct?

"The English of Connecticut colony were willing to afford their brethren all the assistance possible, in a protracted and bloody war, with their unmerciful foes—they accordingly furnished three companies of cavalry, who, under the command of the experienced Major Talcott, on the 2nd of April, proceeded to the westward, in search of the enemy, on the 6th they fell in with, attacked, and defeated a considerable body of them—Apparently, by the special direction of divine providence, Major Talcott arrived in the neighborhood of Hadley, in time to preserve that town, and save its unfortunate inhabitants from total destruction!—The enemy to the number of 500, were on the eve of entering the town, when they were met by the Major, with the troops under his command. This unexpected relief animating the few inhabitants which the town contained, they hastened to the assistance of their brethren, who at this moment were seriously engaged with the whole body of the enemy—victory for a long time appeared uncertain—the enemy at the commencement of the action having gained some signal advantages, victory for a considerable time appeared likely to decide in their favor.—Fortunately, the inhabitants of Hadley having for their defence a few weeks previous procured from Boston an eight pounder, it was at this critical period loaded by the *women*, and being mounted, was conveyed by them to the English, which (being loaded with nails, small shot, &c.) was by them discharged with the best effect upon the enemy, who immediately thereupon fled in every direction—thus it was that the English in a great measure, owed the preservation of their lives to the unexampled heroism of a few women!

"The Governor and Council of the United Colonies, taking under serious consideration the miraculous escape of the inhabitants of Hadley, from total destruction, and the late success of the arms of the English in various parts of the country, appointed the 27th day of August, 1669, to be observed throughout the Colonies as a day of *Public Thanksgiving* and *Praise* to Almighty God; this, it may be well to observe, was the commencement of an annual custom of our forefathers, which to the present day is so religiously observed by their descendants throughout the New England States."

FOR THE CHRISTIAN REGISTER.

CONTROVERSIAL ASPERITY.

Mr Editor.—I am persuaded there has formerly been too much wrath in our theological discussions. I am happy in the belief that the temper of religious controversy is improving. It seems to have been thought by some learned writers that opponents must be silenced a la Johnson, put down, annihilated. Now, although this exterminating policy might answer if controversies were conducted in the Hebrew and Greek languages, so that the literati alone could read them, it is another thing when they are written in our mother tongue, and perused with avidity by both sexes, of all ages, and of various conditions in life. Bad sympathies are infused, unholy passions excited, and christian love, which is the test of discipleship, banished from the heart.

Suppose an opponent is rude in speech, sophistical, impudent, or shallow. Is he to be assailed with the sneer of contempt, the scorn of disdainful learning, or the proud triumph of conscious superiority. It is due, perhaps, but is it due to the writer himself? Let the schoolmen wrangle, let the wits be sarcastic and ironical, let the men of this world meet in the single combat of bitter controversy, but the christian has learned in the school of Christ, his motto is, "speak the truth in love," be gentle toward all men, "blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for my sake."

The object of controversial writings is two fold.—*First*, to enlighten the community, and *Secondly*, to convince opponents. If any are actuated by other considerations, "striving for victory more than for truth," endeavouring to gain a name as theological boxers, the passions by which they are actuated are unholy, and whatever self congratulation may arise, or however they may be applauded, they are practical enemies to the cross of Christ. In this age of inquiry and general information, the community require mild persuasion and cool argument. He only can enlighten or improve the people who writes dispassionately, and argues soundly. Passionate eloquence, and authoritative reasoning, are disregarded like the idle wind; men will shut their understandings and hearts to what comes in so questionable a shape; the labor and energy of the writer is unheeded; truth, coming in wolf's clothing, wild and ferocious, startles and affrights the reader. Then, who was ever convinced by a reasoner who ruffled his opponent's temper, who dealt in accusations, who wounded the feelings, or insulted his adversary?

Of all subjects religion is one that should be discussed, by Christians especially, with good temper, humility and love. This mild course is due from christians to each other, and to the world. It should never be ironically exclaimed by lookers on. "Behold how these christians love one another!" He presents christianity in a miserable form, to the world, who induces them to believe it hostile to gentleness of speech and urbanity of manners. Better for this divine system that it remained destitute of the prop or ornament such a friend furnished it. His friendship operates like the rancour of an enemy, and weakens the foundation, and dispoils of beauty the superstructure, he would strengthen and adorn. The world are sufficiently prejudiced against christianity without the friends of this system lessening its dignity and power. In conducting the discussions, that unavoidably occur and are necessary, between christians, let it always appear to the world that a distinction is ever made by them in arguing with each other, and in contending with unbelievers. Let it be apparent that christianity produces brotherly love, and that its professors, although they differ on particular points, yet hold in common its grand and peculiar features; that when they "dispute by the way" they are still disciples of one Lord and co-operate in his service.

It is one evil of theological controversies that many, perceiving such discordance among learned and pious men, superficially think the system itself is imperfect which does not produce greater unanimity and concord. This should be borne in mind by disputants, how will my writings appear to the world as well as to my christian opponent? If I slay him, will the victory redound to the honor of the cause? If I fail to overpower, or convince him, will not injury be done our common faith as well as unchristian alienation take place between me and my offended brother?

It is one trial men of integrity and virtue are called to meet, to have their characters assailed, their motives impeached, their viracity doubted, their good name reproached, their piety suspected. It is painful when this is done by men of no pretension to religious principle; the trial is severer when by men under the mask of religion, or who are really christians, though imperfect and vaunting. But in either case let it be borne with firmness, dignity, and self respect. Render not railing for railing. Imitate Jesus Christ. Command the esteem and respect of the wise and judicious. Attract veneration to the truths you defend with ability and mildness. Subdue the violent, suspicious, calumniating, by your moderation, good temper, and dignified forbearance. Thus will you be doubly armed, thus will your weapons have greater effect, thus will you secure self approbation, the judgment of the wise, the approbation of God. Truth, in your hands, will be victorious; error will skrink and be abashed; Christianity will appear lovely; and your views of it be honored and extended. S. A.

FROM BOWRING'S BATAVIAN ANTHOLOGY.

Could fools but feel their want of sense,
And strive to earn intelligence,
They would be wiser for their paine:
But 'tis the bane of folly ever
To think itself supremely clever,
And the fool a fool remains.

From the Daily Advertiser.

Mr Hale—So great sympathy is exhibited for what is supposed to be my loss by the fire on Thursday morning, (Nov. 10,) that it may be thought no impropriety to publish what the public so much desire to know. Of private loss nothing need be said, as my share is only equal to that of others of my brethren, whose libraries are wholly gone. But the anxiety manifested relative to the result of my labors in the History of New England, for several years, will be relieved by hearing that a very great proportion of *my own* papers were saved. Of the *three* original MSS. of Gov Winthrop, the *first* was safe at the Historical Society's Library, my use of it having ceased many months since; and the *third*, not being in present use, was in the same comparatively secure place. The *second*, being daily referred to, was at my office, and is probably lost. Now it is known, that both the first and second had been printed thirty-five years ago, but with many errors of dates, of sums, of names, and even of more interesting circumstances, besides several omissions. A new edition, of the first two hundred and two pages in that volume of 364, was published last spring, the residue was ready for the press, and the first six pages, with accompanying notes, given the preceding week to the printer. My copy of the remaining one hundred and fifty-six pages is probably consumed with the original. The whole loss, therefore, to the curious of our own and subsequent ages, is of a *corrected* text of these latter pages. All my notes, except perhaps a single sheet of paper, and even the copy of the *third* autograph of Winthrop, being preserved, it will not be a fortnight's labor to make up the loss by the fire, so far as the publication of my second volume is concerned. Perhaps it should be known, that for all the curious matter preserved, the community are indebted to the exertions of Mr Charles Brown, and an unknown friend, as is also for the saving of nearly all my private papers, your ob't servant, James Savage.

CHARITABLE CONTRIBUTIONS.

The following is a statement of the collections made on Sunday last, at the several churches named, for the relief of the sufferers by the late fire in New-Brunswick.

Baptist Society in Roxbury,	$46 31
First Church, Chauncey Place, Rev. Mr Frothingham,	206 80
Third Baptist Society, Rev. Mr Sharp,	195 15
Essex-street Society, Rev. Mr Green,	163 00
Federal-street Society, Dr Channing,	529 64
Trinity Church, Dr Gardner,	318 16
Brattle-street Society, Rev. Mr Palfrey,	352 55
Second Church, Rev. Mr Ware,	179 35
West Church, Dr Lowell,	262 00
First Presbyterian, Rev. Mr Sabine,	54 50
New South Church, Rev. Mr Young,	320 24
Roman Catholic Church,	120 00
New North Society, Rev. Mr Parkman,	133 08
First Baptist,	121 00
Park-street Church, Rev. Mr Dwight,	237 64
Central Universalist Society, Rev. Mr Dean,	88 67
Hawes Place Church, South Boston,	36 25
St Paul's Church,	105 76
Second Universalist Society, Rev. Mr Ballou,	80 00
Second Baptist Society,	123 70
Rev. Dr Harris' Society, Dorchester,	136 69
Church in Hollis-street Rev. Mr Pierpont,	212 30
Society in Bedford-street,	27 72
Methodist Churches,	136 50
Twelfth Congregational Society, Mr Barrett,	202 60
Rev. Mr Streeter's,	90 67
Old South Church, Rev. Mr Wisner,	301 73
Seaman's Chapel,	24 00
Mission House Battolph-street, (about)	34 00
Rev. Dr Porter's Roxbury	146 44
Rev. Mr Gray's Do	141 45
Rev. Mr Ballou's Do	35 00
Rev. Mr Flagg's Do	30 11

The amounts stated are the sums contributed exclusive of checks which were given in some instances for the amount of subscriptions.

The whole amount of subscriptions in Boston is stated to be $8000 exclusive of contributions of clothing &c.

STATE PRISON.

The Massachusetts State Prison must be in a flourishing state—for, from the labor of the convicts, the *profit* for one year ending on the 1st inst. amounts to more than ten thousand dollars. *N. Y. Gaz.*

There is error, we apprehend, in making a Penitentiary a *money getting* concern, and we therefore conceive that such an institution may yield a net profit of even more than ten thousand dollars per annum, and yet be as a Penitentiary in any thing but a "flourishing" state. The establishment at Charlestown is under excellent management, as a great work shop; every thing in it seems to be exceedingly well conducted, as far as depends on the Superintendant and his deputies. A personal inspection of it, however, some time ago, induced the writer of this to believe that the accommodations, food and privileges, of the tenants of that place of condign *punishment*, were equal, if not superior, to those which are ordinarily enjoyed by workmen, in Europe at least, in extensive manufactories—and very little inferior, in actual comfort, to those enjoyed on board ships of war in the service of some nations, if not in ours. All these comforts produce the usual result of well fed labor—*productiveness*; but do they *punish or prevent crime?*—That is the test of the relative utility of Penitentiaries. There is, in the Massachusetts State Prison, one defect so radical, that perhaps we should not go too far to say, that, in its present construction, it is an invention for the promotion of crime, instead of its prevention. The error to which we refer consists in the congregation of the prisoners, rendered necessary by the construction of the building, not merely in the workshops, or in the eating room, where they are under the eyes of the Superintendents, but in the cells, or dormitories, where from four to eight or ten inhabit the same cell, and, instead of reforming, corrupt one another—so that the man who enters the prison for a crime, committed (if we may use the expression) by accident, too frequently comes out a criminal in purpose. If inquiry be made of the intelligent Superintendant of that establishment, he will disclose facts, of his own observation, sufficient to establish the truth of this. We do not know how far these observations apply to the other institutions of the same nature, having never made ourselves acquainted with the interior arrangements of any one but that of which we are now speaking.

The improvement in the system, which appears to be obvious, would be to make the cells so numerous as to allow of one to each convict, and to cause the meals to be eaten by each one in his lone cell. As this would in reality make the service in the prison a punishment, there could be no objection, we should think, to shortening the term of imprisonment according to the increase of its severity, by which curtailment, if punishment really affects reform, useful members would be sooner restored to society. *Nat. In.*

General Intelligence.

MR. KEAN.

This gentleman has made his debut at New-York, with no very flattering prospects, especially if it be true, as it has been stated in the New-York papers, that the whole house was taken by his friends. If this is his reception from a house of his friends, we know not what remains in store for him from his enemies. The account of the affair which we have copied, is from the New-York Gazette. Some of the papers relate the incidents somewhat differently. The National Advocate would have it understood, that the New-Yorkers were nearly all among those who applauded, and those who hissed were Bostonians. This paper says that few words, during the whole five acts, could be heard, yet maintains that three fourths of the house were anxious to hear, and constantly applauded to drown the hisses. The following is from the Advocate:

"At no one time was there more than one fourth of the house against him, and many are of opinion that the number of his enemies was far less—at least they diminished toward the conclusion. The hissing characters were noted to be nearly all strangers, and the audience hallooed frequently, "put the Bostonians out—away with the noisy Bostonians"—"away with Buckingham"—"off with his head," and such like exclamations. When the play was concluded, the curtain fell amidst reiterated shouts of applause, and Mr Lee, in announcing Mr Kean's next appearance on Wednesday evening in the character of Othello, was cheered to the very skies.

"We are positive when we say hisreception was most enthusiastic. At the conclusion of the first act, a cry was made to give him three cheers, and was accordingly given in a most hearty and rapturous manner. His friends, and by this we designate the three fourths of the house, prayed to have him only heard, but the pertinacity of those in the slips and third tier, prevented it entirely. We are sorry for this, because whatever Mr Kean may be, still he ought to have been heard in his own defence.

"On the whole we cannot call last evening by any other name than a triumphal victory of Mr Kean. All the actors deserve well for the manner in which they conducted themselves, and particularly the amiable and resolute Mrs Hilson."

We of course cannot determine which of the two statements is the most correct, and it is not perhaps very important. We do not see the advantage or propriety of giving Mr Kean a hearing in relation to his personal affairs. It must be rather an awkward business for him to undertake to defend himself against the charges against him. He has in fact been already tried on a full hearing, and if he proposes to argue his case anew from the stage, he has the singular fancy of wishing to entertain his hearers on a most disgusting topic, on which he is not likely to gain many converts, although he claims the advantage of an exclusive hearing. *D. D. Adv.*

A Cistern, to contain about 300 hogsheads of rain water, is now making in Liberty square. This, with the means which are, and can be formed in that vicinity, for the free use of Salt Water, promise an abundant supply of the sine qua non against fires. We are informed that at high tides the salt water ascends to within two or three feet of the surface of that square. Some places have been judiciously left for opening the common sewers where the water flows.

Counterfeits. During the last week, a new impression of counterfeit two dollar notes of the Newark Banking and Insurance Company, have made their appearance in this city. We have examined five or six of them. They are well executed—indeed so well, that the bank ought to call in the whole impression from this plate, and insure no more. They are of the letter C. dated Jan. 7, 1822, P. Maverick Engraver. The signatures of both President (Silas Condit) and Cashier (A. Beach) are excellent. Six of the above mentioned counterfeits, were taken by a countryman at one of our markets on Saturday, for poultry, of one of our forestalling gentry. He, and his accomplice, are now singly under lock and key.

Caution. Two young men were found dead in the cabin of a sloop in New York, on Saturday morning last; their deaths were caused by burning charcoal in a portable furnace within the cabin, which was closed tight and had no chimney.

Incendiaries. Within a few evenings attempts have been made to set fire to various parts of the city. On Tuesday night, we understand, a brand was thrown into the Indian Queen tavern, but fortunately discovered before it communicated to the hay. Matches and other combustible materials were found under a shed in Morton place on the same evening. *Gaz.*

We are exceedingly sorry to learn that a considerable part of the original manuscript of the Life of the late Vice President Gerry, prepared for the press by James T. Austin, Esq. was consumed in his office by the fire on Wednesday night. *Patriot.*

Rhode Island Coal The Great success of the Lehigh Coal has induced the R. I. Coal company to recommence working the mines which they opened several years since, and which from concurrent causes have been permitted to remain inactive for some time past. The coal is said to be abundant and of an excellent quality, and promises fully to remunerate the enterprise of procuring and sending it to market. We learn from the Newport Mercury, that the first cargo raised since the renovation of the company, sailed for New-York on Thursday last. Modern improvements in constructing grates and stoves, it is remarked, have removed the principal objection to its use, the difficulty of kindling it. We know of no advantage (says the Providence American) which the Lehigh possesses over it; and should the markets be sufficiently well furnished, the Rhode Island coal will probably hold a successful competition not only with the Lehigh, but with other kinds which cannot be afforded at so little expense.

The Brandywine Frigate. A letter from an officer of this frigate, dated Cowes, Oct. 8th, mentions, that immediately after landing Gen. Lafayette at *Havre*, the frigate sailed for Gibraltar; but on clearing Cape Le Hogue, she encountered a violent gale from the west, and was driven into Cowes; where it was probable she should refit, and then sail again for Gibraltar.—It adds, "We have had a constant gale ever since we left the Capes of Virginia; and since I have been to sea, I have never known so unpleasant a passage.—The General came on deck only four times. He was confined to his bed almost all the time by sea sickness, combined with the attack of the gout in his right knee."

The Anti-Slavery Society of Maryland, in a recent Address to the Public, affirm that "there are now in the United States, more than one hundred societies, formed on the basis of their own, who are pledged to aid and assist in the glorious work of negro-emancipation." They add that more than forty of these associations have been organized within the space of two years in our Southern country. They must refer to the Colonization society.

Dr David M. Reese mentions in an essay of late date, that the exercise of sawing wood has, "under the enlightened direc- of the professor of Anatomy in the University of Maryland, produced astonished effect in restoring the health of persons emaciated by pulmonary diseases."

The government of the United States has been officially invited to send Deputies to the meeting of Delegates, from the American Nations, at Panama.

On Sunday night between 10 and 11 o'clock, the Soap and Candle works of Mr Parks, at Brighton, were destroyed by fire.

Our government has obtained from the King of Denmark a complete recognition of the rights, duties and privileges of the consul of the United States at St Thomas, who has heretofore been prohibited the exercise thereof by the authorities of that Island. In consequence of which (says the Balt. American) Nathan Levy Esq. our consul, is now making arrangements to return immediately to St Thomas, to resume the duties of his office.

Extract from letters dated at Smyrna, 1st September, 1815.

The Turks in this city behead the Greeks upon trivial pretexts—sometimes as many as six in one day; placing the head between the legs of the victim, and leaving the body thus exposed for days! I saw on the 28th August, two bodies thus shockingly exposed.

There is a New Yorker in Greece who commands 800 Greeks—I hear that his corps is in excellent order and that he has distinguished himself.

Our commerce is exposed in the Archipelago—the trade is becoming valuable; a naval force seems absolutely necessary among these islands, for force only will prevent depredations. Several piracies have already been committed even on our flag, on that of other nations piracy is common. The English and American flags are most respected.

It is feared Thomas Bull, Esq. of Pomfret, has committed suicide.

Accounts from Havana to Oct. 29, say there was no molasses, and sugar high; but the ensuing crop would be larger. Exchange heavy.

The expedition which left Havana Sept. 20, with troops, &c for San Juan Ulloa, was separated, in a violent storm, about 150 miles from that place, and the Admiral's ship, the Sabina, having on board most of the stores, a quantity of money, officers and soldiers, returned to Havana, Oct. 29, dismasted, without having been able to effect a landing at the Castle. The remainder of the vessels had arrived there.

The Derby Bank, appears to have suspended payment.

AFRICA.

The letters received from Elmina (Cape Coast) are dated first July; their contents are of a very unpleasant nature. It will be remembered, that the English Governor, Gen. Turner, issued a proclamation, in which he more than insinuated that the Dutch settlers had given every assistance to the Ashantees in their attack on the English possessions. This had been followed by very unpleasant consequences. Gen. T. had gone so far as to threaten two of the Dutch forts, and at the date of these letters hostilities were immediately expected; trade was entirely at a stand-still, and no gold dust had been received from the interior for a series of months. *Lon. Pa.*

MARRIAGES.

In Charlestown, Mr Matthew Rice, to Miss Mary Frothingham, both of C.

In Salem, Mr Joseph Larkin, of Boston, to Miss Ruth K. Leach, of that town.

In Barnstable, Capt. Ebenezer Taylor, jun. of Yarmouth, to Miss Nabby Hallet, daughter of Mr Isaac H.

In Portsmouth, by Rev. Dr Parker, Mr Leonard Cotton, of the house of Cotton & Lynn, at Trinidad de Cuba, to Miss Martha daughter of Capt. Hugh Clarkson, of the former place.

In Dover, N. H. Rev James D. Green of Lynn, to Miss Sarah Adeline Durell, daughter of Hon. D. M. Durell.

DEATHS.

In Cambridgeport, Ezra Styles Gannett, youngest child of Mr Frederick Soper; Mrs Sarah, wife of Mr Robert Montgomery, aged 52; Mr Charles Whitney, aged 28.

In Dedham, Calvin Newton, only child of Calvin and Polly Howe, aged eight months.

In Providence, Mrs Mary Fuller, in the 87th year of her age; leaving upwards of *three hundred* descendants, several of them of the 5th generation.

In Deerfield, N. T. Lieut. John Simpson, aged 78. He was in the battle at Bunker-hill, under the command of the late Maj. Gen. Stark, and from the authority of the late Gen. M'Clary and others, he there discharged the first gun at the enemy in that memorable battle.

In Framington Oct. 24, Eli Summer, aged 74. Mr S. was born in Milton, (Mass.) in 1751 He entered the Revolutionary Army in 1775, under Col. Nixon, and Capt. John Speer—fought through the whole war, and was an efficient, though not distinguished actor in those scenes of peril and suffering.

UNITED STATES LITERARY GAZETTE.

THIS day published by *Cummings, Hilliard & Co.* and *Harrison Gray*,

The UNITED STATES LITERARY GAZETTE.

CONTENTS.

Reviews. Tremaine, or the man of refinement. Reform of Harvard College; Mr Ticknor's remarks on changes lately proposed or adopted in Harvard University.

Miscellany. Journal of a tour in the interior of South Carolina. Principles of Political Economy, 7 Interest; 8 production, use, and consumption, defined; 9 productive industry defined; 10 distinction between productive and unproductive labor; 11 objects of production; 12 distinction between manufacture and the mechanic arts.

Original Poetry. The last song of the Greek patriot. Sonnet. Musings. Sonnet.

Critical Notices. Mr Beman's oration. Husband Hunting, or the mother and daughters.

Intelligence. Schools in Greece. Alphabets. New schools as Chitehengo, N. Y. Varieties.

List of New Publication. nov. 19.

ATHENEUM.

THIS day published, by *John Cotton*, (corner of Washington and Franklin streets) *The ATHENEUM; or Spirit of the English Magazines.*

CONTENTS.

The wife and the witch; the involuntary miracle; curious coincidences; popular superstitsons in the west of England; late American books; peep at the pilgrims; nymph and zephyr; my grandfather's legacy, the fair rivals; Dr Smollett and his family; woman's hate, a sketch from a Spanish tale; reflections of a South American seaman; the blind man's dog; goldfing; chance; duelling; the coroner's inquest trial in England; Madame du Fresnoy; anecdote; song; drinking healths; instrument of torture; the great calf; Austrian Etiquette; heroism of Elizabeth Hopkins; aerial ascent. nov 19

MEDICAL BOOKS.

THE following Medical Books, some new, and some second-handed, are for sale at this office.

Kiel's Anatomy.
Monroe's Do.
Boerhaave's Academical Lectures 6 vols.
Pott's Surgery 2 vols,
Bell on Ulcers.
Chaptal's Chemistry.
Cullen's Materia Medica 2 vols.
Cutbush Observations.
Hosack's Practical Nosology.
ownsend's Guide to Health 2 vols.
Smith on the Nerves.
Med Repository 5 vols. and 17 numbers.
Coxes, Dispensatory new.
Edinburgh Do.
Gallup on Epidemus.
Mann's Med. Sketches.
N. England Journal of Med. Surgery 8 vols. and 8 Nos.
Jackson on Fevers.
Hamilton's Female Physician.
Smellie's Medwifery 3 vols. with Plates,
Thacher on Hydrophobia.
Wallis on Diseases.
Mass. Med. Communications 2 vols. and 3 Nos.
Thomas' Family Physician.
cot t on the Gout.
Beddoes' Med. Observations.
Swans Sydenham.
Fordyces Practice.
Phamacopoia New York Hospital.
Moor's Sketches.
Rushes' Med. Enquiries 2 vols.
Wyllich on Diet and Regimen 2 vols.
Whytt's Phisiological Essays.
Whytts Med. Observations.
Saunders an the Liver
istot on the Diseases of sydentary persons.
Mead on poisons.
Hooper's Med. Dictionary.
Orton's Expositions 6 vols.

☞ Also, Parr's Medical Dictionary handsomely bound in calf. oct 8.

☞ REMOVAL. ☜

THE Counting Room of the Christian Register is removed to the Chambers of the large building called Cornhill square, No. 81 Washington Street, nearly opposite the head of State Street.

☞ The Treasurer of the Massachusetts Peace Society, may be found at the abovementioned place.

APPEAL TO LIBERAL CHRISTIANS, &c.

AT the Christian Register office, No 81, Washington-street, Up Stairs, and at the Bookstores generally; just published and for sale "An Appeal to Liberal Christians, for the Cause of Christianity in India, by a member of the society for obtaining information respecting the state of religion in India.

MISCELLANEOUS.

The first American edition of Lord Byron's works was published in Philadelphia, in 1813. In a review of his works, the General Repository, published at Cambridge in the same year, introduces the lines which we give below, with the following remarks.

The following is expressly descriptive of the author. In point of poetical merit, it is far superior to any other piece in the volume.

TO ——

Oh ! had my fate been join'd with thine,
As once this pledge appear'd a token,
These follies had not, then, been mine,
For, then, my peace had not been broken.

To thee, these early faults I owe ;
To thee, the wise and old reproving ;
They know my sins, but do not know
'Twas thine to break the bonds of loving.

For, once, my soul, like thine, was pure,
And all its rising fires could smother ;
But now, thy vows no more endure,
Bestow'd by thee upon another.

Perhaps, his peace I could destroy,
And spoil the blisses that await him ;
Yet, let my rival smile in joy,
For thy dear sake, I cannot hate him.

Ah ! since thy angel form is gone,
My heart no more can rest with any ;
But what it sought in thee alone,
Attempts, alas ! to find in many.

Then, fare thee well, deceitful maid,
'Twere vain and fruitless to regret thee ;
Nor Hope, nor Memory yield their aid,
But Pride may teach me to forget thee.

Yet all this giddy waste of years,
This tiresome round of palling pleasures,
These varied loves, these matron's fears,
These thoughtless strains to passion's measures.

If thou wert mine, had all been hush'd ;
This cheek, now pale from early riot,
With Passion's hectic ne'er had flush'd,
But bloom'd in calm domestic quiet.

Yes, once the rural scene was sweet,
For Nature seem'd to smile before thee ;
And once my breast abhorr'd deceit,
For then it beat but to adore thee.

But, now, I seek for other joys,
To think would drive my soul to madness ;
In thoughtless throngs, and empty noise,
I conquer half my bosom's sadness.

Yet, e'en in these, a thought will steal,
In spite of every vain endeavour ;
And fiends might pity what I feel,
To know, that thou art lost forever.

INSTANCES OF PROVIDENTIAL PRESERVATION.

The following Epitaph is copied from a tomb in the vicinity of Port Royal, Jamaica :

"Here lieth the body of Louis Galdy, Esq. a native of Montpelier, in France, which country he left on account of the revocation. He was swallowed up by the earthquake, which occurred at this place in 1692, but, by the great Providence of God, was, by a second shock, flung into the sea, where he continued swiming till rescued by a boat, and lived 40 years afterwards."

An instance of providential preservation not dissimilar to the foregoing, is recorded in the annals of the British Navy. A merchant vessel in sailing through the blasted fragments of a ship of war, whose magazine had exploded, observed the first Lieutenant lying extended on the carriage of a gun. On his being taken up, it was, to the utter amazement of the crew, discovered that he was beginning to revive. Cordials were immediately administered, and, in a very short space of time, he was completely restored. He was altogether unconscious of the awful convulsion, barely recollecting that he had caught hold of the carriage while giving some directions respecting it.

About the year 1754, a vessel bound from Dublin to Holyhead, in which Major C——, a relative of a noble family in the north of Ireland, was a passenger, having been struck by a large ship which in a dark night had run foul of it, immediately sank. The crew of the ship, awaked by the shock, ran instantly on deck with lights, but not a single vestige of the vessel or of the passengers was visible on the surface of the water. An eddy merely marked the place where she had been ; but though the boats were instantly manned and sent out, not a human being could be found. After a little time, however, had elapsed, a strange sailor was seen sitting on the deck of the ship, in a kind of stupid amazement. On interrogating him, they discovered that he had belonged to the vessel which had foundered. Of the mode of his escape he knew nothing, neither had he any recollection of the accidental meeting of the two vessels, nor of the situation in which he had been placed when the transaction happened. It was, however, conjectured that he had at that period been aloft in a deep sleep, and had been precipitated from his station among the shrouds and sails of the ship, and his fall having been thus broken, he had descended upon the deck, where he had remained for some time in a state of insensibility.

The foregoing instances of extraordinary preservation, recall to our recollection one equally remarkable, which happened, a few years since, to a gentleman formerly residing in this State, but now one of the most eminent merchants in London—[Samuel Williams, Esq. formerly of Salem.]

Passing one night on the ocean, he was suddenly aroused by a tremendous shock. Springing instantly on deck, he was met by something at the head of the gangway, which, though but partially awake, he instinctively seized hold on, and clung to. It proved to be the bowsprit of a larger ship, which had run afoul of them, and which passed directly over the vessel in which he was a passenger. It was instantly sunk, and every soul on board, beside himself, perished in the general destruction, leaving him alone to tell the sad and untimely fate of all his companions. He then formed the resolution never more to risque the dangers of the sea, to which he has, thus far, rigidly adhered.

Worcester Spy.

BORDEAUX.

A respectable English Clergyman on visiting France for his health, writes thus from Bordeaux, to a female friend in Liverpool.

"I have been highly gratified with the appearance of the city. I have walked two or three miles, and have found the streets wide and planted with trees, so that you walk without danger of interruption by cart and horses ; this is the case only in the principal streets. I have also visited a public garden, the Hyde Park of Bordeaux, except that it is reserved for foot passengers only. The day has turned out fine and clear and warm, and crowds of ladies and gentlemen, nurse-maids and children, beaux and beggars, were collected to amuse themselves in the various avenues and walks of the place, which in summer must be charming. A few of the ladies are handsome and elegantly dressed , but the servants and hucksters, and common people, make a grotesque appearance ; and by their coarse, super-masculine, yellow countenances, made me understand perfectly the reason of the appellation 'Lancashire witches,' so often given to the damsels of my native country. If the women of Bordeaux be a fair specimen of the females of France, certainly they have no right to the title of 'the fair sex.' Most of them have their heads bound up with striped handkerchiefs of glaring colors, giving to the stranger an idea that they have got sore heads ; and their feet are buried in large wooden clogs, chosen without any regard to fitting, crammed with old flannel, and strapped upon the foot with a large leather thong. Their caps are also tremendous, (for some of them wear caps,) rising above the head from one foot to half-a-yard, or near it, apparently of the consistency of thin buckram. On one side is exposed a large pocket, which to me seems ugly ; but if utility be the test of beauty, they must be termed beautiful. The whole appearance of the women in general indicates a want of neatness, and a disposition to sacrifice convenience to show. So much for the exterior of the people ; now for their character. As far as I may judge from the very little I have seen of manners, it would be foolish and presumptuous to form sweeping conclusions. All is outwardly decent.

THE INTERIOR OF AFRICA.

We really do not know how to deal with the following article, which we copy from the London New Times. It beats Gaudentio di Lucca, Ferdinand Mendez Pinto, and even Doctor Lemuel Gulliver, "all hollow." It is somewhat strange that this extraordinary race has never been before mentioned. We believe that neither Leo Africanus, nor even any modern author, or traveller, makes any mention of this singular people, and yet a nation capable of maintaining 7,000 cavalry, *so equipped*, cannot be very inconsiderable, and we should think would have excited the attention and curiosity of the Moors and Arabs.

N. Y. Statesman.

"We have received accounts of a recent discovery in central Africa, which will soon be laid before the public in greater detail ; but of which the following outline is sufficiently curious :—Major Clapperton and Captain Denham, in the course of their late expedition in that part of the world, arrived in the territory, and subsequently resided for some weeks, in the capital of a nation, whose manners and history seem likely to occupy, to no trivial extent, the attention of the public of this country—we might safely say, of the whole civilised world. They found a nation jet black in color, but not in our sense of the term *negroes*, having long hair and fine high features. This people was found to be in a state of very high civilization ; and above all, the British travellers witnessed a review of seven thousand cavalry, divided into regular regiments and clothed in complete armor. Six thousand wore the perfect hauberk mail of the early Norman Knights ; most strange by far of all, one thousand appeared in perfect Roman armor.

The conjectures to which this has given rise are various. We confess for ourselves, that looking to the polished and voluptuous manners ascribed to these people, the elegance of their houses, &c. ; in a word, the total difference between them and any other race as yet discovered in the interior of "Africa, the mother of monsters," our own opinion is strongly that here we have a fragment of the old Numidian population, a specimen of the tribes who after long contending and long co-operating with imperial Rome, were at last fain to seek safety in the central desart, upon the dissolution of the empire.

"In these squadrons, Messrs Clapperton and Denham probably beheld the liveliest image that ever has been witnessed by modern eyes, of the legions of Jugurtha—may we not say of Hannibal ?

"The armor, we understand, is fabricated in the most perfect style of art ; and the Roman suits might be taken for so many Herculanean or Pompeian discoveries, if it were possible for us to imagine the existence of genuine antiques, possessing all the glossy finish of yesterday's workmanship.

"One of these travellers has already set off on his return to this sable court."

FROM THE ROCKINGHAM GAZETTE.

COMMON SCHOOLS.

Political Importance. It is an admitted truth, "that knowledge is power." On this principle the more knowledge we disseminate in society the more we increase the power of society. This was undoubtedly the liberal view which the fathers of our institutions took of the subject. They were not afraid to trust learning in the hands of our people, nor were they afraid to trust our civil liberty in the hands of an enlightened community. Our common schools, those nurseries of science for the body of our people, are unquestionably one of the most important under wheels in the system of our government. More than in any other country is the sovereignty here at the disposal of the people. And the great security we have against each other is a knowledge of the rights of every citizen, together with a knowledge of the moral obligations we are under to each individual, and the government. In our halls of legislation, in our courts, and in our daily business, it is the people who act. Every individual is a part of the legislative and executive power of his country ; in many cases an individual is a far more important part than a numerical unit of the body politic. Cases may occur in which one individual may exert an influence felt throughout the union, and to distant ages. Common schools are, and ought to be made the means of fitting our people for the part they may act hereafter. These ideas have been so often before the public that I would not further repeat them. Permit me however, to introdnce a fine thought from the last North American Review. "As the power of the people is increased, in the same proportion must the intelligence of the people be enlarged, that they may know how to wield this power with discretion, and be disposed to direct it in a channel, where it shall produce the greatest amount of public benefit. That man only who is in some good degree advanced in moral and intellectual culture, is qualified to exercise the right of suffrage, and to contribute to promote the strength and happiness of a free community." The justness of this sentiment is obvious, and its application to our common schools will produce an important benefit.

Intellectual Happiness. But we may take another view of the importance of these institutions. Every man is not only a civil, but an intellectual being.—However dull and ignorant a man may appear, yet his happiness much depends on the cultivation of whatever mind he has. Be it far from me to suppose that the body of our people are dull of apprehension. The opportunities they enjoy for mental cultivation add a vast sum to their happiness. How many minds in our common schools have caught the inspirations of genius. The school room was the seat of Apollo to them. But look at the vast amount of intellectual enjoyment in our country, and then let us acknowledge our indebtedness to the village school-master. Surely every well-wisher to the happiness of the human race, will strive to promote the means of public information. And while he sees such rich and striking results flow from what at best must be considered a mere experiment, he will be encouraged to use his influence for the extension of happiness. Only compare the sum of rational enjoyment in our community with what is found where there are no means of general information, and we gain at once a powerful argument for our common school system. Certainly the further these means are extended, the greater will in all probability be the good communicated to our people.

Religious Welfare. We shall touch this part but briefly. Thanks be to God, who has delivered us from legalized superstition. We have now no ghostly confessor to dictate to us what we are to believe. To God and to conscience we appeal. But still general information is the great security we have against religious imposition. The ignorant mind like the sleeping volcano may bear for a while the tramplings of those that stand upon it. But they are every moment in danger of being overwhelmed by the fires beneath. Our religious liberty was sealed by the same blow that knocked the shackles from our hands. Civil and religious liberty are indissolubly wedded. Every mind may now exert itself according to its own pleasure. The result has been, and might be expected, a great variety of religious opinions.—This, though it may be an evil in the eyes of some, is certainly attended with much good. It shows the extent of religious freedom. And permit me to add, it places us precisely on that ground which God intended rational beings should hold. It admits no vicegerent for God on earth, but truth ; and no constraint, but conviction. Here we have the most ample ground for action. But to produce conviction in a rational mind we must find intelligence, we must find a mind in some measure prepared for the discovery and effect of truth. Otherwise, though we make proselyte to our opinions, we add nothing to our strength. The truth of God is designed to come home and operate upon the heart, but without information we have no means by which we can approach the understanding and the heart. Leave, therefore, our people without instruction, and what have we for religion. The form may remain like the ghost of the dead, not to bless, but frighten us. One more remark. Some say, let us unite. Let the government enact laws to regulate religion. Yes, I respond, let us unite, but never suppose that civil power can do it. It may bring our bodies together, and bend our knees at the same altar, or compel us to repeat the same creed, but it can never control the heart, or conscience. But let us extend information, give our people a clear understanding of the duties and obligations of the gospel, and we may soon expect to see the day when the watchmen of Zion shall see eye to eye ; and harmony shall bind heart to heart.

C.

PROMISE OF MARRIAGE.

It has been esteemed the exclusive prerogative of the softer sex to prosecute delinquents, who, having in an easy hour promised to take these fair ones unto themselves 'for better or worse,' have after mature deliberation *hung back* from entering into the happy state of matrimony. It has been thought as much out of the way for one of *our* gender to retaliate by similar process of law, as it would be for him to assume short sleeves, bare arms, ear-rings, and knitting work, and set forth on a cruise to accumulate and peddle out gossiping *news*, about love and murder, and become the fabricator of all the current small talk for the town. But now, thanks to a Boston spirit who has broken the base trammels which restrained our sex, the tables are turned. The example will be a precedent for all future aggrieved and rejected 'face and fortune hunters.' We confidently look forward to the period, when a fair damsel will no more dare to be coquettish or *off-ish* to a youth, with whom she has previously been on terms of intimacy, than she would dare to disobey her maiden aunt, who with long-sighted regard to the child's worldly comfort, might command her to accept the attentions of a rich old codger, with nothing to recommend him to the honor, except the accumulation of dollars and the authority of the old folks.

We were led to these remarks from reading a report of the case, Jonathan C. Hastings *vs.* John Hayden and Jane his wife, which was tried at the Court of Common Pleas last week in Boston.

The Plaintiff prosecutes the defendants for the breach of a promise of marriage,—which promise was alleged to have been made to the plaintiff by the said Jane, previously to her marriage with the said Hayden. The plaintiff sets his damages at $10,000.

This is very *moderate* and *reasonable*; for had she fulfilled the alleged promise, he would have acquired the use and benefit of a much larger sum.

The defendants are not in their teens, nor very near that loving age ; as it appeared that she, who was thus fickle, was somewhat near to forty, and her husband her superior in point of years. However the Jury were on the side of the defendant, and brought in a verdict that the defendant *never promised*. It is said, that the plaintiff will appeal. We hope he will, and that some law questions will be started, so that the whole case will have need to appear in our Reports ; as it might serve for the guide and warning of all future martyrs in the cause of love, money, and matrimony.

Middlesex Yeoman.

STEAM POWER.

"The first trial of a locomotive Steam Engine was made on the Stockton and Darlington Railway, on the 27th of September, in the presence of an immense number of spectators. The whole length of the rail road is twenty-five miles. The procession set out from Brusselton and proceeded thence to Stockton, twenty and a half miles. It consisted, 1st of the locomotive engine—2d, the tender with coal and water—3d, five wagons loaded with coal, one with flour and one with engineers, surveyors, &c. 4th, the company's coach Experiment, fitted up so that the passengers may sit on two long seats facing each other, and containing sixteen or eighteen passengers. In this coach were the committee and other proprietors, 5th, six wagons with strangers—6th, fourteen wagons with workmen and others—7th, six wagons laden with coals. These were all attached to the locomotive engine, and were set in motion by it. They stopped at Darlington, when it was found that there were on the several wagons, part of which were filled with coals, 553 persons. After a short delay at Darlington, where the engine was replenished, and the load differently arranged, they proceeded to Stockton, a part of the way at the rate of fifteen or sixteen miles an hour, and entered that town with nearly 700 persons in and upon the wagons attached to the locomotive engines, six of which were loaded with coal, and one with flour.

Bos. Daily Adv.

POISONOUS CHEESE.

The Salem Observer says, that several cases of dangerous sickness have recently occurred, in that town, from eating poisonous cheese ; and that the poisonous quality was undoubtedly communicated by the substances used for coloring cheese. We do not believe, however, that any such quality is communicated by the coloring, which is a perfectly harmless substance. The greatest dealer in cheese, probably, in New-England, informs us, that he has never been able to trace the poisonous quality to any satisfactory cause. He says that it, apparently, is as likely to occur in one dairy as another, and as often in those where *no coloring matter is used*, as in those where it is ; that no difference is discoverable between the good and the bad, either in appearance or taste, and that it is not uncommon to find a single cheese in a dairy that is poisonous, while all the rest are good.

This subject is deserving of more attention than it has hitherto received, and we would respectfully suggest, whether the discovery of the cause of the poisonous quality, of a true test of its presence, (without eating,) and of an easy mode of preventing its occurrence, would not be a suitable object of a premium from some of our Agriculteral Societies.

N. Y. Obs.

RETURN OF MIGRATING BIRDS TO THE SAME SPOT.

The late Dr Jenner, in a curious paper on the migration of birds, published since his death in the *Phil. Trans.* for 1824, mentions the following curious experiment. "At a farm house in the neighborhood, I procured several swifts, and by taking off two claws from the foot of twelve, I fixed upon them an indelible mark. The year following, their nesting places were examined in an evening, when they had retired to roost, and there I found several of the marked birds. The second and third year, a similar search was made, and did not fail to produce some of those that were marked. I now ceased to make an annual search ; but at the expiration of seven years, a cat was seen to bring a bird into the farmer's kitchen, and this also proved to be one of those marked for the experiment.

MENSTRUUM FOR BITING-IN ON STEEL PLATE.

A gold medal has been presented by the Society for the encouragement of Arts, Manufactures, and Commerce, to Mr E. Turrell, for his *menstruum* for biting-in on steel plate. The directions for preparing this menstruum are : Take four parts, by measure, of the strongest pyroligneous acid, and one part of alcohol ; mix these together and agitate them gently for about half a minute ; then add one part of pure nitric acid ; and when the whole are thoroughly mixed, the menstruum is fit to be poured upon the etched steel plate.

Trans. Lon. Soc. Arts.

PREPARATION OF RAZOR STROPS.

Mr Thompson, a surgeon's instrument maker, has found that the best Razor Strops are thus made : Glue a piece of common calf-skin leather on a slip of wood, and when dry rub it with a piece of French chalk—that called by mineralogists, steatite—then, with a piece of the finest lump black lead that can be procured ; and thus proceed, using the French chalk and black lead alternately, one after the other, until a sufficient coat or bed is formed on the leather.

Lond. Med. Mag.

ANOTHER PRINTING PRESS.

Among the articles produced at the Masonic Hall in Philadelphia, under the auspices of the Franklin Institute, was a *Vertical Printing Press* invented by Mr Neale, a description of which is promised for publication. The Philadelphia Gazette says "It is worked by *one* man, and seemed almost possessed of *volition*, the different operations of spreading the ink over the type, making the impression, and removing the paper when printed, being produced in the same exact order as when two or three hands are employed on the common printing press."

CHRISTIAN REGISTER

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